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BRIEF

NARRATIVE

OF THE

BAPTIST MISSION

IN

INDIA.

By Andrew Fuller

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AND MAY BE HAD OF THE BAPTIST MINISTERS IN MOST OF
THE PRINCIPAL TOWNS IN THE KINGDOM.

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AS the history of the Baptist Mission in India is interspersed through the several Numbers of *Periodical Accounts*, it has been thought desirable that a brief and connected Narrative of the leading facts should be drawn up, both for the convenience of our constant readers, and the information of such persons as may feel an interest in the undertaking, but who are not acquainted with its rise and progress.

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NARRATIVE,

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SECTION I.

THE FORMATION OF THE SOCIETY, AND THE SENDING
OUT OF ITS TWO FIRST MISSIONARIES.

AT an association of ministers and churches held at Nottingham in 1784, it was resolved to set apart an hour on the first Monday evening in every month for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world. This resolution was attended to for about seven years with some degree of zeal and importunity.

In 1787, Mr. Carey was ordained pastor of the church at Moulton, and joined the association. From his first entering on the work of the ministry, if not from an earlier period, his mind appears to have been deeply impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of various languages, particularly latin, greek and hebrew; and all

seemed to be directed to the same end. Whenever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions.

These conversations, together with the monthly prayer meetings, wrought considerably on the minds of the ministers. It seemed scarcely reconcileable with sincerity to pray month after month, and year after year, for the enlargement of Christ's kingdom, and use no means for enlarging it.

About 1790, Mr. Carey visited Birmingham, and became acquainted with Mr. Pearce, whose kindred soul entered with ardour into all his views. Some of the leading members also of Mr. Pearce's church were much interested in his proposals, and promised to assist him.

In the spring of 1791, at a ministers' meeting held at Clipstone, the two sermons that were preached bore much upon this subject. One was delivered by Mr. Sutcliff, from 1 Kings xix. 10. *I have been very jealous for the Lord God of hosts, &c.* and the other by Mr. Fuller, from Hag. i. 2. *Thus speaketh the Lord of hosts, saying, This people say the time is not come, the time that the Lord's house should be built.* After worship was over, Mr. Carey perceiving the minds of his brethren impressed by what they had been hearing, was very desirous that before they parted they would come to some resolution on the forming of a missionary society. The only resolution that was formed however at this time was, that as Mr. Carey was known to have a manuscript by him on the subject, he should be requested to revise and print it for the consideration of the religious public.

In the spring of 1792, the annual association was held at Nottingham, and Mr. Carey was one of the preachers. His sermon was founded on Isai. liv. 2, 3. *Enlarge the place of thy tent, and let them stretch forth the curtains*

of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, &c. Having observed in his introduction that the church was here addressed as a desolate widow, dwelling in a little cottage by herself; that the command to enlarge her tent contained an intimation that there should be an enlargement in her family; and that to account for so unexpected a change she was told, that her "Maker was her husband," who should be "called the God of the whole earth;" he took up what he conceived to be the spirit of the passage in two exhortations, viz. EXPECT GREAT THINGS—ATTEMPT GREAT THINGS. The effect of this discourse was considerable. A resolution was passed, that *a plan should be prepared against the next ministers' meeting at Kettering for forming a society for propagating the gospel among the heathen*; and Mr. Carey generously engaged to devote the profits which might arise from his late publication on the subject, to the use of such a society.

In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in every thing of importance there was a happy unanimity. We conversed on all subjects, without debating on any. The general principles on which the society was formed were,—in respect of civil government, to yield a cordial and unreserved obedience in every thing consistent with our duty to God; and in respect of christians of other denominations, to cherish a catholic spirit towards them, and engage in a ready co-operation with them in every thing which did not require a sacrifice of religious principle. Considering the present divided state of christendom however it appeared to us that each denomination by exerting itself separately would be most likely to answer the great ends of a mission. Hence the name by which we at first chose to designate ourselves was, *The*

particular (or Calvinistic) *baptist society for propagating the gospel among the heathen*. But so far were we from having in view the exclusive promotion of our own peculiar principles, as Baptists, that we were determined from the beginning, if no opportunity appeared for sending out missionaries of our own, that we would assist other societies already in being amongst the Presbyterians and the Moravians.

Some of the greatest difficulties which we had to encounter were the following: we were inexperienced in the work—we knew of no opening for a mission in any one part of the world more than another—we had no funds to meet the expense that must attend an undertaking of the kind—our situation in an inland part of the country was inconvenient for foreign correspondence—the persons who would have the management would live at such a distance from each other as to render frequent consultation impracticable—and finally, in forming a society there would be danger of its falling under irreligious influence. From these and other considerations those who were expected to engage in the work entered upon it with much fear and trembling.

On Oct. 2. 1792, the ministers met at Kettering, and after the public work of the day was over, retired for prayer. They then, in a most solemn manner, pledged themselves to God, and to one another, to *make a trial* for introducing the gospel amongst the heathen. They were not insensible of their want of experience, but hoped that He whose cause it was, would endue them with wisdom as occasions required, and guide them with his eye.—As to *funds*, they opened a subscription at the time, the amount of which, though only 13*£*. 2*s*. 6*d*. was sufficient for present purposes. They had no idea of appealing to the public till a more specific object could be proposed to their consideration.—In respect of

foreign correspondence, they hoped to find friends at the different sea-ports who would be willing to assist them, which hope has been fully realized.—As to the difficulty of a number of persons *residing in different parts of the kingdom acting together*, they felt themselves obliged to encounter it as well as they could, and to supply the want of personal intercourse by writing. On this account however they found it impracticable to have a large acting committee, or for the members of it to go out at certain periods, and others to be chosen in their stead. Finally, with respect to preserving the society from irreligious *influence*, though every person who should subscribe 10*£.* at once, or 10*s.* 6*d.* per annum was considered a member, yet as the committee, to whom the management was intrusted, consisted either of ministers, or respectable characters in the different churches, who would act without any pecuniary reward, and whose places as they should die, would be filled up at a general meeting by others of like character, it was thought as great a preservative as human means could suggest; and such it has hitherto proved. The names of the first committee were, *John Ryland, Reynold Hogg, William Carey, John Sutcliff*, and *Andrew Fuller*. Reynold Hogg was chosen Treasurer, and Andrew Fuller Secretary.

Mr. Pearce of Birmingham was present at this meeting, and entered into the undertaking with all his heart. On returning home he stated particulars to his friends, who immediately formed an assistant society amongst themselves, and collected 70*£.* towards the fund.

On Oct. 31. 1792, a meeting was held at Northampton. Mr. *Pearce* was added to the committee, and an address to the public ordered to be drawn up.

On. Nov. 13, the committee met again at Northampton. Here they learned that Mr. *John Thomas*, who

had been several years in Bengal, preaching the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. The committee considered this as a probable opening in providence, and resolved that the secretary should make inquiry concerning Mr. Thomas, as to his character, principles, abilities, success, &c. that if things should prove agreeable, he might be invited to go out as one of their missionaries.

Inquiry was made, and the accounts which were received proved satisfactory. It appeared that Mr. Thomas was by profession a surgeon; that after having embraced the gospel under the ministry of Dr. Stennett, he in the year 1783 went out as Surgeon of the Oxford East Indiaman; that while he was in Bengal he felt a desire to communicate the gospel to the natives; and that being encouraged to do so by a religious friend, he obtained his discharge from the ship, and after learning the language, continued from the year 1787 to 1791 preaching Christ in different parts of the country. He described the Hindoos as superstitious; attached to what is called *cast*, and very immoral; but tolerant, and willing to hear whatever was respectfully addressed to them. He also mentioned a few individuals of whose conversion to Christ he entertained hope; namely *Ram Boshoo*, *Mohun Chund*, and *Parbotce*. The two latter were brahmins.

On Jan. 10. 1793, a committee meeting was held at Kettering, when the secretary reported the result of his inquiries respecting Mr. Thomas, which was satisfactory to all present. The committee being fully of opinion that a door was now open for a mission to the East Indies, resolved to invite Mr. Thomas to go out as one of their missionaries; and to endeavour to furnish him

with a colleague. Mr. Carey being present, and his mind towards missionary work well known, was asked if he were willing to accompany Mr. Thomas? To which he readily answered in the affirmative.

Within the last two or three years Mr. Carey had removed from Moulton to Leicester, but had never lost sight of this great object, nor concealed from the people he served his earnest desire, whenever opportunity offered, to engage in it; and though the church at Leicester were greatly attached to him, and he to them, yet when they heard of his consenting to go, they could not conscientiously object to it, but freely gave him up, trusting in God to supply them with another pastor.

In the former part of this meeting Mr. Thomas was not present; the committee however were employed in reading his papers, which had been communicated to them. In the evening he himself arrived at Kettering, and fully acceded to all that was proposed to him.

The committee then resolved to support him, and Mr. Carey, with their families, to the utmost of their power, till they should be able to support themselves.

The next step was to calculate the expense of sending them out, and to obtain the means of defraying it. The expense was estimated at 500£; which sum required to be raised in about three or four months. To accomplish this the committee frankly stated to the religious public their plan, requesting that so far as it appeared to be deserving of encouragement, they would encourage it. Letters also were addressed to the most active ministers of the denomination throughout the kingdom, requesting their concurrence and assistance. The result was, that more than twice the sum which had been asked for was collected: yet when the work was finished, the actual expense had so far exceeded the estimate, that there were only a few pounds to spare. One principal cause

of this was the circumstance of Mr. Carey's *whole family*, with Mrs. Carey's sister, being induced to accompany him. At first it was supposed that Mr. Carey would go out with only his eldest son, and with a view of returning: but when things came to a crisis, Mrs. Carey consented to go with him, provided her sister would accompany her; and this circumstance, though it added to the expense, yet, upon the whole, was considered as favourable to the object.

On Mar. 20. 1793, a meeting was held at Leicester for prayer, and the solemn designation of the missionaries. At this meeting Messrs. *Fawcett* of Hebden Bridge, *Hopper* of Nottingham, *Mills* of Sheepshead, *Blundel* of Arnsby, *Staughton* of Northampton, *Morris* of Clipstone, *Yates* of Leicester, *Bruin* of Glenn, *Trinder* of Northampton, *Wilson* of Olney, and *Hobson* of Walgrave, were added to the committee.

Our brethren set sail on June 13. 1793, on board the *Princessa Maria*, a Danish Indiaman. After their departure we had time for reflexion. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had in so short a time been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. The thought of having done something towards enlarging the bounderies of our Saviour's kingdom, and of rescuing poor Heathens and Mahometans from under Satan's yoke, rejoiced our hearts. We were glad also to see the people of God offering so willingly; some leaving their country, others pouring in their property, and all uniting in prayers to heaven for a blessing.

A new bond of union was furnished between distant ministers and churches. Somewho had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of different denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they were agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced upon our own minds, and the minds of christians in our own country, it were more than equal to the expense.

SECTION II.

THE ARRIVAL OF THE MISSIONARIES IN INDIA, AND THEIR SETTLEMENT IN THE NEIGHBOURHOOD OF MALDA.

AFTER many anxious thoughts about our brethren, letters were received on July 29. 1794, informing us of their safe arrival, and containing a few particulars, as to their difficulties and their prospects. They met with *Ram Boshoo*, soon after their arrival; but found to their grief that he had not kept himself from idols. The letters, upon the whole, contained as much encouragement as could be expected. We afterwards learned however,

that for the first three or four months, Mr. Carey was reduced to great straits and trials. Through a number of occurrences, which he could not prevent, the investment, which was taken out for their immediate support, was sunk; and he, with his wife and family, in a foreign land, were utterly destitute of the means of subsistence. Taking his family with him, he went about forty miles east of Calcutta in a boat. On Feb. 6. 1794, he stopped at *Dehatta*, the residence of the late *Charles Short*, Esq., who afterwards married his wife's sister, and whose generosity and kindness in a time of such extremity, ought never to be forgotten!

In this neighbourhood he built him a house, or tent, and thought of taking land, and of cultivating it for his support: but early in March he received a letter from Malda, inviting him to go, with his family, and take the oversight of an Indigo-factory, belonging to Mr. U—. His colleague also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received a little before, a similar invitation. Circumstanced as they were, they could not but consider it as an interposition in providence in favour both of them and their object, and accordingly complied with it.

This undertaking however occasioned some reflexions at home, chiefly among those who were not so fully acquainted with the terms on which the missionaries left their country, which were, that they were to be supported by the Society *till they should be able to support themselves*. Conscious as they were of acting from the purest motives, the fears which were entertained by some lest they should get entangled in worldly pursuits, grieved them. The strain in which Mr. Carey wrote in his Journal at the time is sufficiently expressive of his disinterested regard for the mission. "What is there (says he) in all

this world worth living for, but the presence and service of God? I feel a burning desire that all the world may know this God, and serve him. Oh, how long will it be ere I shall know so much of the language of the country as to preach Christ crucified in it!"—"I am resolved to write to the Society that my circumstances are such that I shall not need their future support, and to devote a sum monthly for the printing of the Bengalee Bible."

Mr. Carey was not able to set off for Malda till May 23, 1794. While thus detained he seems to have felt much from the want of christian society, and of being able to preach to the natives; and yet to have been greatly supported. "I seem, (says he in his journal of April 8.) to be cast out of the christian world, and am unable yet to speak with any advantage to the heathens. I have no friend to stir up, or encourage me in the things of God. The infidelity of Europeans grieves me. They tell me that the conversion of the natives is impossible. In England I should not be discouraged by the sayings of unbelievers: but here I have no christian friend to sympathize with me; nor am I able to make the trial by preaching the gospel. All my hope is in God. Without his power no European could possibly be converted, and his power can convert any Hindoo. When I reflect that HE hath stirred me up to the work, and wrought wonders in preparing the way, I can hope in his promises, and am encouraged and strengthened."

It was observed, that under all the trials of the first year, our dear brother in his communications to the Society made the least of them; and was much more concerned lest they should be discouraged than for any thing which he himself endured.

Arriving at Malda on June 15, he found himself in very agreeable society. Next day he preached twice in English, and his friend and colleague, Mr. Thomas, met

him. His pleasure was great on this occasion, being heightened by the recollection of the last six months. "I feel (said he) as if released from a prison, and restored to the joys of christian fellowship.—Surely the Lord is not thus making room for us, and removing every difficulty out of the way, without some gracious designs towards us."

Mr. Carey then accepted the superintendence of an Indigo-factory at *Madnabatty*, and Mr. Thomas of another at *Moyypauldiggy*, both in the neighbourhood of Malda; and covenants were granted to them by the British Government. Letters were then sent to England expressing great pleasure in their being able to decline at present any farther assistance, and hoping that the funds of the society would be employed in another mission.

On the arrival of these letters a meeting was held at Arnsby, April 7, 1795. The question was put respecting another mission, and which was thought by all present to be desirable. At the same time two young men, Mr. *Jacob Grigg* and Mr. *Jas. Rodway*, had offered themselves as missionaries, and were considered as suitable persons. The committee therefore resolved on another mission to Africa, in the neighbourhood of Sierra Leone. In the autumn of 1795, the missionaries left England: but through the indiscretion of one of them, and the ill health of the other, the undertaking failed.

The Rev. Mr. Hogg, finding his situation inconsistent with the treasurership, proposed to resign it. The committee thanked Mr. Hogg for his past attentions, and chose in his stead Mr. King of Birmingham. Mr. *Jos. Dent* of Northampton was at the same time chosen a member of the committee instead of Mr. Trinder deceased. The members also of the Assistant society at Birmingham were incorporated into the committee of

the Primary society. At the same time it was resolved to propose it to the subscribers in the next Number of the Periodical Accounts, Whether a small part of the society's funds might not be properly applied to the encouragement of preaching the gospel in the most unenlightened villages in our own country.

In the spring of 1796, Mr. *John Fountain*, offering himself as a missionary, was accepted, and sent out to join the brethren in India. The same year it was proposed that two of the Bristol students during the vacation should supply the churches at Salisbury and Broughton, and that Mr. Saffery and Mr. Steadman, the pastors of those churches, should be requested for that time to preach the gospel through the county of Cornwall. This request was complied with; and as it was thought to be productive of good effects, the same was repeated the next year by Messrs. Steadman and Franklin.

The above measures were engaged in mostly under an idea that our brethren in India were now able to support themselves; but in a little time they found their resources precarious, and again requested our assistance. It was then resolved to pay them the whole of their arrears, and to continue to allow them as from the beginning.

SECTION III.

PROGRESS OF THE MISSION IN BENGAL FROM 1794 to 1799.

THE missionaries being settled as superintendents of the Indigo works at Mudnabatty and Moypauldiggy, they had each an opportunity of addressing the work-

men, and of making excursions to the surrounding villages. But during the first year Mr. Carey had repeated attacks of an intermittent fever, with a dysentery. Mrs. Carey also, and their eldest son, were much afflicted; and their third son, *Peter*, at five years of age, died of a mortification in his bowels. As soon as they were able to apply themselves to the work, they set up schools at their respective factories; preached every Lord's day, and frequently on week days; and Mr. Thomas was particularly kind to the poor in administering medicines, and conversing with them. Many people besides the workmen attended their preaching. But for a considerable time it seemed to be without effect. There were however a *Mr. Long*, and a *Mr. Powell*, two Englishmen who had settled in Bengal, who were each baptized; and on Nov. 1. 1795, they, with the missionaries, formed a church, and commemorated the Lord's death in the supper. Mr. Long was afterwards excluded for improper conduct; but Mr. Powell continued an useful character till his death, which was at Dinagapore, on Sept. 25, 1802.

After two years labour some appeared to be impressed by the word. "My pundit, (says Mr. Thomas) asks questions, sheds tears and requests parts of the scriptures of us." His name was *Podo Loson*. Mr. Carey also entertained considerable hopes of a young brahman of the name of *Cassinaut*. The brahman, *Mohun Chund*, also, who had professed to believe the gospel, while Mr. Thomas was first in India, came to them, and continued for some time with them. Toward the end of 1796, just at the time of Mr. Fountain's arrival, there were several Mahomedans who appeared not a little promising; particularly, *Sookmun* at Mudnabáty, and *Yardee*, *Doorgotteea*, &c. at Moypauldiggy; where also there was a general attention to the word. But none of them had resolution enough to give up their cast, nor have they since associated with christians.

These disappointments must have been very discouraging; yet, while the parties continued promising, they served no doubt to strengthen the hands of the missionaries. Early in 1797 they visited *Bootan*, and were kindly treated by the Soubah, a person in authority. The effect was, a desire, whenever opportunity offered, to introduce the gospel into the country.

Nor were the whole of their labours in this neighbourhood in vain. Mr. Carey was situated within about thirty, and Mr. Thomas within about fifteen English miles of the city of *DINAGEPORE*, containing a population equal to Birmingham or Manchester. From this city a letter was received, signed by five Hindoos, intimating that about three years before that time the brahman *Mohun Chund* had been there, and had told them a little about the gospel of God; promising also to send them certain parts of the translation, but which had not been sent. The object of the letter was to request a sight of the translation, and some person to be sent to give them further instruction.

About the same time they heard of a Mr. *Ignatius Fernandez*, a gentleman of Portuguese extraction, residing in that city, who was desirous of hearing the gospel. Upon the whole they determined to go. First Mr. Fountain and Mr. Powell went over: then Mr. Fernandez paid a visit to Mr. Thomas; and afterwards Mr. Carey went and preached. Mr. Fernandez embraced the gospel with much affection, and proved a most aimable and valuable character. At his own expense he built a place for christian worship, and his heart and house were always open to the missionaries. Here also they met with Mr. *William Cuninghame*, Register of the civil court, and assistant to the Magistrate at Dinagepore, whose regards to them and the gospel greatly endeared him to them. From the magis-

trate himself also they received much friendly treatment.

Mr. Fernandez was afterwards baptized. It was at his house that Mr. Fountain, Mr. Thomas, and Mr. Powell died. He is at this time the diligent and useful pastor of a church in the same place.

Nor was the introduction of the gospel at Dinagepore the only permanent effect of the labours of the missionaries in the neighbourhood of Malda. About fifty lads were taught to read and write, who would otherwise have known nothing. It was there too that the scriptures were translated into the Bengalee language, ready to be printed as soon as opportunity offered. We have also of late been informed of pleasing appearances in that neighbourhood by the ministry of some of the native preachers. May they reap in joy the harvest for which the missionaries sowed in tears!

SECTION IV.

FOUR OTHER MISSIONARIES SENT OUT, AND THE SEAT OF
THE MISSION REMOVED TO SERAMPORE.

AS repeated requests had been made for more missionaries, and particularly for one who should understand the printing business, the committee paid every possible attention to this object. In the spring of 1799, they were enabled to send out four men and four women; namely, *Mr. and Mrs. Marshman, Mr. and Mrs. Grant,*

Mr. and Mrs. Brunsdon, Mr William Ward, and Miss Tidd. Mr. Ward understood the printing business, and Mr. and Mrs. Marshman had kept a school.

The instructions given them were, among other things, to “beware, both from a principle of conscience and from a regard to their own interest, and that of the mission, of intermeddling with any political concerns—to be obedient to the laws in all civil affairs—to respect magistrates, both supreme and subordinate, and teach the same things to others—in fine, to apply themselves wholly to the all-important concerns of that evangelical service to which they had so solemnly dedicated themselves. Moreover, that “however gross might be the idolatries, and heathenish superstitions that might fall under their notice, they should sedulously avoid all rudeness, insult, or interruption, during the observance of such superstitions, observing no methods but those of Christ and his apostles, namely, the persevering use of scripture, reason, prayer, meekness, and love.”

Our brethren embarked on board the *Criterion*, commanded by Captain Wickes, on May 25, 1799; and after an agreeable voyage, arrived at the Danish settlement of Serampore on Oct. 13, of the same year. From thence they wrote to Mr. Carey, and waited his answer.

On Lord's-day Oct. 27, they had public worship, and the Danish Governor (Col. Bie) with several other gentlemen attended.—The same day Mr. Grant was taken ill of a cold, attended with a kind of stupor; and the following thursday died! The Governor, his family, and a number of Europeans, attended the funeral.

On Nov. 9, Mr. Fountain arrived from Mudnabatty, and was married to Miss Tidd; and on the 14th, he and Mr. Ward set off to visit Mr. Carey at that place.

Circumstances at this time were difficult, and delicate. Mr. Carey had made all the interest he could that the

four missionaries, and their wives, might be permitted to proceed and settle in the neighbourhood of Malda, but without effect. As they could not come to him, the only alternative was, whether he should go to them, or whether they should labour separately. The decision of this question was the object of Mr. Ward's journey.

In respect of Mudnabatty, the factory at that place had, owing to the failure of the crops, been given up; and Mr. Carey, with a view to provide for the mission, had taken a small place at Kidderpore, about twelve miles distant, where he intended to carry on a little business, and to erect some dwellings for the other missionaries. The relinquishing of this undertaking would be a loss of 500£. They had formed a church—God had given them some Europeans for their hire—a degree of light had been diffused among the natives—a school was established*—the state of things at Dinagepore was promising—the society would be burdened with new expences, &c. &c. On the other hand, Mr. Carey's engagements at Mudnabatty were within a few weeks of terminating—at Serampore they would meet with protection and accommodation—the great ends of the mission, particularly the printing of the scriptures, were likely to be answered in that situation rather than in the other—the country was more populous—All things considered, Mr. Carey determined to remove. It was not a light matter to him; but a necessity seemed to be laid upon him. On Jan. 10. 1800, he arrived at Serampore; and the next day was introduced to the Governor, who received him in a very friendly manner.

The first object of attention was to settle a plan of family government. All the missionaries were to preach and pray in turn; one to superintend the affairs of the

* This however must have been given up on removing to Kidderpore, equally as to Serampore.

family for a month, and then another; Mr. Carey was appointed Treasurer and keeper of the medicine chest; Mr. Fountain librarian; Saturday evening was devoted to adjusting any differences which might arise during the week, and pledging themselves to love one another; finally, it was resolved that no one should engage in any private trade; but that whatever was done by any member of the family, should be done for the benefit of the mission.

The rent of the lodgings which they at present occupied was very high. They therefore purchased a house, by the river-side, with a pretty large piece of ground. It had various accommodations, but the price alarmed them; yet the rent in four years would have amounted to the purchase.

Mr. Carey having nearly finished the translation of the old and new testament into Bengalee; having also obtained a press, and agreed with a letter-founder at Calcutta for types, all things were now in readiness for printing. Accordingly, the press being set up, under the direction of Mr. Ward, they proceeded to advertise for subscribers to the Bengalee Bible. And as it was necessary for their support to attend to printing in general, and to open a school to be superintended by Mr. and Mrs. Marshman, each was included in the advertisement. As an encouragement at the out-set, they were promised the Government-printing, and the teaching of the Governor's children. Some inquiry was made by the Governor-General, respecting the press; but on being informed that (official papers for the Danish Government excepted) its operations were confined to the printing of the Scriptures, and religious tracts; and that the missionaries made it an invariable rule to print nothing of a political nature, he was satisfied.

SECTION V.

PROGRESS OF THE MISSION AT SERAMPORE FROM 1800 to
1807, CONTAINING THE PRINCIPAL EVENTS UNDER
EACH YEAR SUCCESSIVELY.

1800.

AS soon as the missionaries were settled at Serampore, those who had acquired the language began preaching the gospel both in the town and neighbourhood. The first sheet of the Bengalee New Testament was struck off May 16. They printed 2000 copies, besides five hundred of the gospel by Matthew, for immediate distribution. Early in June they opened a Bengalee school, in which the children of those natives who chose to send them, were taught gratis; and by the 20th of July there were forty scholars. A native of the name of *Gokool*, residing at Serampore, appeared to be much affected with what he heard and saw. Early in August, Mr. Ward speaks of having had Mr. Carey's two eldest sons in his room for religious conversation and instruction; and says, "they wept, read, prayed, and asked questions." "All our brethren, (says Mr. Carey, about the same time) have lately been more than usually solicitous for the spread of the gospel."

Mr. Fountain had been visited by a severe dysentery, which laid him aside for several weeks. He had so far recovered however as to set off with Mrs. Fountain on a journey up the country, and on July 26th reached Dinagapore. By letters which he wrote to his brethren it

appeared that he was nearly recovered ; but the disorder returned, and on Aug. 20th, at the house of Mr. Fernandez, *he died*. All was done for him that medical skill and christian kindness could do ; but all was ineffectual. He was resigned and happy.

In October, Mr. Marshman and Mr. Ward began to preach to the natives ; and Felix Carey going out with the latter, addressed them in a striking, simple, and evangelical strain.

Soon after this an afflicted lady came up the river from Calcutta. She intended to have gone farther, but feeling herself unable, stopped at Serampore. Having taken lodgings at the hotel, she inquired for an English prayer-book. As no such article could be had at the hotel, her desire was communicated to the missionaries. But neither could they furnish her with the article she wanted. Mr. Marshman, however, wrote her a friendly note, and accompanied it with two other books, pointing out the way to everlasting life. The lady came next morning to the mission house, apparently in great distress of mind, and enquiring what she must do ? She requested permission to stop during family worship. The hymn sung on that occasion was, "Come ye sinners, poor and wretched." She was greatly affected, and asked leave to attend with them every day during her continuance at Serampore. After this she was desirous of hearing more about the way of salvation, and Mr. Marshman discoursed on the atonement as the ground of acceptance with God, read the agony in the garden, the 53rd chapter of Isaiah, and the third chapter of the Romans, while she with the greatest eagerness drank in the doctrine of the cross. In a short time she returned to Calcutta, and died ; and, they had every reason to hope, in the faith of Christ.

After the lady's decease, Mr. Marshman saw her husband, from whose account of her last end his hopes were

strengthened. The event also appeared to have made a considerable impression on his mind. He proved to be conversant with the bible, and yet totally ignorant of the way of salvation. He was quite astonished at what was stated to him from Rom. iii. 23—28. After a long and serious conversation, nearly at midnight, they both kneeled down, and prayed in succession. The gentleman's name was *Rolt*. He was afterwards baptized, and married for his second wife Mr. Brunsdon's widow.

Mr. Thomas, who was preaching in *Bheerboom*, about the end of October paid a visit at Serampore, and brought with him a Hindoo, whose name was *Fakira*, of whom he entertained great hopes. *Fakira* of his own accord proposed to be baptised, and all were satisfied with his profession : but before the time, he left Serampore, and went amongst his relatives, with a view, as he said, first to fetch his child. Whether his resolution failed him, or whether he was forcibly detained by his relations, the missionaries heard no more of him.

During this visit, Mr. Thomas's conversations and prayers were observed to be more than usually impressive. He himself says, in his journal of Oct. 12., " I longed for the out-pouring of God's Spirit, and did ask for it believingly for an hour or more together. At midnight I was enabled to pour out strong cries and supplications to God." Speaking also of the other missionaries, he says, " The holy unction appears on them all, especially of late." A weekly prayer-meeting was set up at Mr. Thomas's desire, for the success of the mission ; and what was observed of Mr. Carey, seems to have been common to them all, that *the death of Christ was more and more the theme of their preaching.*

Early in November many repaired to the Mission-House for the gospel by Matthew, which was given to all who desired it. On the 25th, Mr. Thomas was called to attend a man whose arm was dislocated. After

the operation, he talked to him very impressively concerning his salvation. The name of the man was *Kristno*. He wept like a child, and even sobbed while Mr. T. talked to him. *Gokool*, of whom mention has been made before, lived near him, and was present at the time. Two days after this, *Kristno* wanted to come to the Mission-house for instruction; for he said, they had not only cured his arm, but brought him the news of salvation. He and *Gokool* came together, and heard the word. The consequence was, *Gokool's* wife and family deserted him; but those of *Kristno* were like-minded with himself. The family of the latter was then visited. The women appeared to have learned more of the gospel than was expected; and after having heard it more particularly explained, they declared for Christ.

On the 22nd of *December*, *Gokool* and *Kristno* came and ate publicly with the missionaries, by which act they threw away their cast. The servants, and as many as witnessed it, were astonished, as they had all said, No one would lose cast for the gospel: nor were the missionaries much short of being so. They saw that day what they had been waiting and hoping for many years, and concerning which they had met with so many disappointments. This insurmountable difficulty, as it had been considered, seemed now to give way without any effort on the part of the missionaries. "God," as Mr. Marshman observed, "has done it with perfect ease. Thus the door of faith is opened to the gentiles; who shall shut it? The chain of the cast is broken, who shall mend it?"

The same evening, *Gokool* without his family, but *Kristno* with his, came and offered themselves willingly to the church, each making a solemn profession of faith in Christ, and of obedience to his commands. Their hearts, to use the words of *Gokool*, seemed "nailed to Christ." Mr. Thomas was almost overcome with joy. At the

close of the meeting they all stood up and sung, "Salvation, O the joyful sound, &c."

It was soon noised abroad that these people had lost cast; and now a time of trial drew near. The next day a great company of people assembled, two thousand or thereabouts, pouring out their execrations upon them. Taking them by force, they first dragged them before the Danish magistrate; but he, instead of censuring, commended them for what they had done. Being dismissed, they came a second time with Kristno with a new charge, accusing him of refusing to deliver up his daughter to a man who had contracted for her in marriage. The magistrate however defended Kristno, and assured the girl that she should not be compelled to marry the man against her consent. The Governor also promised the missionaries that they should not be interrupted in baptizing.

The hubbub that had thus been raised, did not shake the resolution of Kristno; but his family, and Gokool were intimidated by it. On the 27th they sent to the mission-house, saying, "they wished to put off their baptism for a few weeks." The next day, (Lord's day the 28th) was the time appointed for baptizing. Kristno came forward, and with Felix-Carey, was baptized in the Hoogly. A considerable number of Europeans and natives attended; many of whom appeared to be struck with the solemnity of the ordinance. "When Kristno came from dressing, (which here is a very short work) a German lady who was present, took him by the hand, and held him for some moments. She was unable to make him understand her words, but she manifestly thanked him in her heart for having renounced the worship of devils. After the Lord's supper had been celebrated, Kristno said he was "full of joy."

1801.

ON the first day of January, Mr. Fernandez, with his son, and Mr. Powell, arrived from Dinagepore. His design was to be baptized, and to place his son at school. Gokool having absented himself from the missionaries, was sitting melancholy in his house. Kristno's heart was happy, and his conversations and prayers in his family appear to have been blessed to the restoring of them to a right mind. Being asked by a European in the street, "What he got by his late profession of christianity?" He answered, "he got nothing but joy and comfort: it was the work of love."

On Lord's day the 18th, Mr. Fernandez, and Joymooni (Kristno's wife's sister) were baptized and joined the church. At a conversation meeting on the 22nd, she said, "she had found a treasure in Christ greater than every thing else in this world." Kristno said his "chief thoughts now were about the salvation of others."

About this time Mr. Ward called on a Scotch gentleman who had met with some severe worldly losses. He said he was religiously educated, and that this restrained him a good deal till he came into India, when he became like other Europeans. Ten years ago his troubles came on. They failed however to produce any good in him. He came to Serampore five years since, but continued to live without God till he attended worship at the mission house, when he felt a new kind of sensations. After that he borrowed and read the most valuable books in the mission library. His happiest hours, he said, were at a throne of grace. His bible was to him a new book. His afflictions appeared in a new and interesting light. The law was new; and the way of salvation was precious.

A widow of the name of *Unna*, who lived in *Kristno's* family, was observed to weep in hearing Mr. Ward discourse to them. She came afterwards with the other women to the mission-house. She said one day to Mr. Carey, "Formerly, I never saw my sins: now I perceive that I am a sea of sin." On Feb. 13th, she made an open profession of Christ's name. *Rasoo* also (*Kristno's* wife) was present, and appeared to be of the same mind. On Lord's day, the 22nd, they were both baptized.

The effect of these baptizings was, that all the children of the Bengalee school were taken away by their parents, lest they should be made christians; and the only children left for instruction were those of *Kristno*, to whom the missionaries now paid the greater attention, and amongst whom there were some hopeful appearances.

The baptized Hindoos appeared to grow much in knowledge and affection. Their manner of speaking was singular and impressive. "Christ, (said one) is my joy, my hope, my all. If worldly things draw my mind from him, I say, Mind, why dost thou leave Christ? There is no other Saviour. If thou leave him, thou fallest into hell. I charge thee, mind, that thou keep close to Christ."—"I was formerly (said another) in prison. The light of the gospel came to the prison door, and I got out. My prayer now is, that Satan may imprison me no more. I call to mind continually the sufferings of Christ."

The printing of the New Testament being finished, a meeting for thanksgiving was appointed. Copies were presented to the Governor, and the Governor General, which were favourably received. All things wore an encouraging aspect; except that the state of Mr. *Brunsdon's* health excited strong apprehensions that they would be called to part with him.

In April, *Kristno's* eldest daughter, *Golook*, was forcibly taken away by the person who had contracted for

her in marriage, and carried to Calcutta. As she was passing by a police office she cried out for justice: The men who carried her off were of course detained. When the magistrate enquired into her complaint, she answered, "I have heard of the love and sufferings of Christ: these things have laid hold of my mind: I am a christian of choice; and am not willing to go with this man." The magistrate said, He "could not separate them, but would take care that she should profess what religion she chose." This however was what he could not, or did not perform: and the young woman was much grieved at being left, contrary to her will, in the hands of idolaters. It was also a great trial to Kristno and his family. The women endeavoured to find her out, and to furnish her with a new testament and some hymns.

About this time Mr. Carey was appointed by Marquis Wellesley to an important station in the New College of Fort William. He had no expectation of any such application being made to him; and when it was made had some hesitation as to complying with it, lest it should interfere with his proper work as a missionary. Nor did he accede to the appointment till he had consulted with his brethren, who thought that it might promote rather than obstruct the great objects of the mission. Every temporal advantage that might arise from it would, on the ground of their established rules, be only so much added to the missionary stock.

On the morning of *May* 8th, the British flag was hoisted at Serampore. At ten o'clock the missionaries were ordered to appear at the Government house. On presenting themselves they were treated with the utmost civility both by the late Danish Governor, and the English Commander, and told to go on with their school, preaching, &c. in the same peaceable way as before.— On the 29th, Gokool, who had fainted at the outset, came

forward again, resolved to join the gospel standard, let the consequences be what they might. On *June 7th*, he was baptized; and, what was more surprizing, his wife, who had made such violent opposition, was present, and seemed to express some approbation of the gospel. She had listened to her husband more attentively of late, and her prejudices seemed to be giving way.

Next day Mr. Carey accompanied Kristno to Calcutta to see his daughter. He talked affectionately to the family; but while they seemed to be listening to his words, he perceived something going forward indicative of mischief. He therefore stepped into his palanquin, and ordered the bearers to take him away. The opposition which they made to this, left very little doubt of its being their intention to assassinate him.

Kristno was now in the habit of talking to his neighbours who came to him at his work, in some such strain as this:—"In all your worship there is no fruit. None of the debtas died for sinners; but Jesus Christ came into the world for this. This is the greatest love I ever heard of. At the house of the missionaries I have seen such love as I never saw before. When a man believes in Christ he gets a new mind. This is the fruit of becoming a christian, &c. &c." The missionaries from such specimens hoped that he would soon be able to preach Christ to his countrymen.

On the 3rd of *July*, Mr. Brunsdon, after a long affliction, died at Calcutta. This, with the deaths which preceded it, was a heavy loss to the mission. Early in *August*, the missionaries were visited by their much-respected friend, Capt. Wickes, from Philadelphia; who rejoiced to hear of all the mercy and the truth which the Lord had shewn them.

Gokool's wife, whose name was *Komal*, had now become an attentive hearer and believer of the gospel; and as she was always considered as being of a frank and open

temper, the missionaries had the less apprehension of being imposed upon. On the 4th of *October*, she was baptized. "We have now, (says Mr. Marshman) six baptized Hindoos, whom we esteem more precious than gems. Yet we need great prudence in our conduct towards them. We have to encourage, to strengthen, to counteract, to advise, to disapprove, to teach, and to do all in such a manner as to endear our Saviour and ourselves to them."

About the same time the missionaries purchased the house and premises adjoining their own. The garden and out-buildings contained more than four acres of land. By this addition they had room not only for the schools, and for the printing and binding business, but also for any new missionaries that might arrive. They made themselves Trustees for the Society, as they had done in the first purchase.

On the 13th of this month died Mr. *John Thomas*, at the house of Mr. Fernandez at Dinagepore. This was the fourth death that had taken place among the missionaries within the last two years! For the Memoirs of these four missionaries, we must refer to the Periodical Accounts, Nos. vii—x.

During this month Mr. Ward and Kristno visited certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward in his excursion was detained by a police officer on much the same grounds as have been lately alleged, namely, *that the Company had given no orders for the natives to lose cast*. Mr. W. assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers thus signed were sent to Calcutta, and examined.

Some alleged that it was improper to attack the religion of the natives; but others answered that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing therefore came of it; and during the administration of Marquis Wellesley nothing more was heard on the subject. During the months of *November* and *December* there were many people inquiring after the gospel, and some hopeful appearances among the Portuguese Catholics at Calcutta.

In the course of this year, Col. Bie transmitted to his Government an account of the settlement of the missionaries at Serampore, in consequence of which his Danish Majesty directed the Royal College of Commerce at Copenhagen to signify his pleasure to the Governor of Serampore that the society of missionaries be considered as under his Majesty's protection and patronage, which they accordingly signified by a letter, bearing date Sep. 5. 1801.

The Governor General also of British India was pleased to assure one of the missionaries, that he "was perfectly acquainted with all the concerns and operations at Serampore, and felt great satisfaction at their affairs being attended with a degree of success."

1802.

THIS year was introduced by a solemn thanksgiving to God for his great goodness during that which was past, with the baptizing of a native of the name of *Petumber Shingee*. He had about a month before read a tract which had so impressed his mind that he resolved to find out the writer. On the 12th of December 1801, he came to the mission-house and heard the gospel; on the

20th threw away his cast, and on *January 3rd* was baptized. He appeared from the first to be very sincere and decided, and has proved an honourable and useful character. He is since dead.*

In the *first three months* of this year there was much to encourage, and much to try the missionaries. Persons arrived from the district of Jessore for New Testaments in consequence of having read some of the tracts distributed in the preceding October; many were inquiring after salvation; several Europeans were impressed with the reality of religion; *Letters on the evidences of christianity* had been published in the Calcutta Gazette, and were now reprinted at Serampore.—On the other hand, some unpleasant things took place among the baptized, which called for a faithful and prudent exercise of discipline; difficulties also arose on the employment of the converts; and cases occurred of husbands whose unbelieving wives refused to live with them.

On the 4th of *April*, a native who had previously lost cast, of the name of *Syam Dass*, was baptized. He proved to be a simple-hearted good man, and was instrumental to the conversion of one of his neighbours (*Bharut*;) but died, or was murdered on a journey in the autumn of the same year, about five months after his baptism.

About this time a brahman came to Serampore who lived with *Dulol*. *Dulol* is a famous leader of a Hindoo sect. They are a kind of deists, setting light by the superstitions of the country, and by the cast; but making light also of sin, heaven and hell. He said that *Dulol* sent him to get baptized first, and that he himself would follow, and bring with him an hundred thousand disciples! The missionaries had no faith in this tale: they thought it right however to pay him a visit. For this purpose Mr. Carey, Mr. Marshman, and Kristno

* See the Memoir of him in Periodical Accounts, No. xvii.

(who had formerly been one of his disciples) set off for Ghospara, the place of his residence. They perceived him to be a designing man, living in state upon the crudelity of his followers; and full of the notion that whatever evil we did, it was God that wrought it in us. After a little friendly but faithful conversation, they parted. The only favourable impression which struck them was, that this sect was calculated to shake the superstitious of the country, and so might prove subservient to the gospel.

On *May* 10th, Mr. Ward and Mrs. Fountain were married. Heretofore the marriages had been performed by an English clergyman: but having been advised to marry their own people, they with the concurrence of the civil authorities, drew up a simple form for the purpose; and the business was conducted much to the satisfaction of all present. Soon after this, three Musulmans came from a distance of about 60 miles to inquire after this *new way*. The missionaries invited them to stay a few days and judge. They were very inquisitive, and stated their objections candidly. When the way of salvation was pointed out, they paid great attention, and departed quite pleased with their visit, inviting the missionaries into their part of the country.

Kristno having lost much of his former employment by becoming a christian, the Governor was very kind in employing him, and in sending for his children to hear them read. Kristno was also employed by Mr. Rolt. This kindness was the more acceptable, when others, even Europeans, who pretended to be christians, were joining the idolaters in ridiculing and reproaching him.

The native free-school which had been deserted on the first baptizing, began to recover its former state. Its funds also which were supported by the liberal donations of the friends of the gospel in different parts of the country, exceeded all expectation.

Golook, Kristno's eldest daughter, having returned to her father's house, prayed the missionaries to baptize her. After waiting about a month, they complied with her request. She was baptized on *June 6* — *Miss Rumohr* also, a German lady who resided at Serampore, was baptized on the 13th. At this time, Mr. Marshman says, "There is a greater number of inquirers than at any former period."

On *July 4*, four more were baptized; namely, *Peroo* a Mussulman; *Bharut* a Hindoo, whose conversion was occasioned by a conversation with *Syam Dass*; *Petumber Mittre*, a kaist from Jessore; and *Dropodee* his wife.

Mr Marshman going one evening about this time to the house of Kristno, found them spinning. He inquired into it, and found that what a woman might earn by industry bears as great a proportion to the wages of a man, as the same employment used to do in England. He took occasion from thence to mention the advantages which they as christians would derive from industry, frugality, and contentment with small things; advert- ing to the case of many poor but honourable christians in England, who thus adorned the gospel. This is a necessary lesson here, as their ideas of industry and œconomy are generally very lax.

Towards the end of this month a mussulman, whose name was *Moorad*, came from Ponchetalluckphool, or as they usually call it by way of contraction, Luckphool, with an invitation from a considerable number of people in that part of the country to go and preach the gospel to them. It was determined that Mr. Marshman should go with Moorad. They set out on the 10th of *August*, taking *Petumber Mittre* and *Bharut* with them. Arriving at Luckphool on Lord's-day the 15th, they stopped under a large tree, which was the appointed place for hearing. The people came together and received them in the most affectionate manner. Each sitting down on the

grass, they entered immediately on the subject. After having heard with much earnestness for about half an hour, they intreated the preacher to rest, and take some refreshment. He did so, and then renewed his subject. They heard with great attention, put questions to him as he proceeded, and insisted on proof for every thing; but all in the most candid manner. The idea of God's hatred of sin being manifested more by the death of his Son, than if the whole world had been punished, struck them sensibly.

Having discoursed four or five hours, Mr. M. observed that they must needs be weary, and proposed to retire to his boat. To this they consented; but they followed him to the boat, and while he lay down to sleep, were in full conversation with Petumber. In about two hours he rose, and renewed his work. Taking these words as the ground of his discourse, "We pray you in Christ's stead, be ye reconciled to God," he described the distance that sinners were at from God; and the insufficiency of all other ways of reconciliation but the gospel.—After this they retired to a veranda, where they spent the evening, sitting round and asking questions on Christ, the resurrection, a future state, &c. At nine o'clock Mr. M. retired full of thankfulness, and astonishment, at what had passed in the day!

These people, amounting to some hundreds, had for the last fourteen years began to dislike the idolatry of the country; and attaching themselves to a grave elderly man, as their goroo or teacher, had from that time been enquiring after the right way. NEELO (for that was the old man's name) had taught them that *there was one God, whom he called Father, who alone was to be worshipped; that sin was to be forsaken; and that a farther revelation was to be expected.* It was in consequence of his having heard of the missionaries that Moorad was sent to Serampore to request them to come and visit them. After

Mr. Marshman had spent the Lord's-day amongst them, as above related, the old man took him aside for private conversation, and appeared to be very averse to brahmanism, and friendly to the gospel as opposed to it, recommending it also to his people as being the revelation which he had given them to expect. Many of the people accompanied Mr. Marshman several miles on his return, and seemed to part with him with much reluctance.

"I never saw any Hindoos, (says Mr. M.) except Kristno's family, listen to the gospel like these people: time only can discover how they really feel towards it. Their behaviour towards me was very affectionate.

In returning home, Mr. M. called on another goroo, who had nearly 20,000 followers. His name was *Seeb Ram Dass*, and his residence at *Juggerdandakatty*. There was much less pomp and artifice in him than in *Dulol*; and much less conviction and affection than in *Neeloo* and his people at Luckphool. The general impression was, that they were loosened from the Hindoo and Mahomedan systems, which marked the hand of providence, and might be introductory to the gospel.

On Sep. 4. Mr. *Rolt* of Calcutta was baptized, and joined the church at Serampore. Upon the whole, many things wore an encouraging aspect. They were balanced however by others of a different complexion. Gokool required to be excluded, and Petumber Mittre to be suspended. On the 25th, Mr. Powell died; and about the same time Syam Dass was supposed to be murdered.

On the 27th, three of the Luckphool people arrived at Serampore, with intelligence of the brahmans having raised a persecution against them. Mr. Marshman soon after his departure had been hung in effigy by them; and these messengers on their setting out were hissed away by the mob. They requested to be visited again.

On Oct. 11th, Mr. Ward and William Carey set out with them for Luckphool. On their arrival they had much conversation with Neeloo and his friends, who agreed to set up a school, and proposed building a place for christian worship.—During this year Mr. and Mrs. Chamberlain were sent out by the committee to assist in the labours of the India Mission.

1803.



THIS year was introduced with some painful events among the baptized natives. Kristno, though an upright character upon the whole, yet by giving way to temper, produced a schism in the church, which, had it not been managed with great prudence, might have been of serious consequence. By means of expostulation and forbearance, all was rectified.

While these things exercised the patience of the missionaries, they were encouraged by perceiving symptoms of repentance in *Gokool*, whom they had been obliged to exclude; also by the coming of two inquirers after the gospel, Boodhesa and Kristno Presand. The former was a mussulman; and had made an eight day's journey, in consequence of having seen a tract. The latter was a young brahman from Dahatta. On Jan. 22nd, they were both baptized. Boodhesa being very desirous for some person to go with him to his part of the country, Kristno was appointed for that purpose.—On the 27th, Mr. and Mrs. Chamberlain arrived at Serampore. The pleasure with which they were received by the native christians, as well as by the missionaries, was great. "They cannot talk our language (said they;) but we perceive that all our hearts are one: we are united in the death of Christ."—Towards the end of this month,

besides the New Testament, the first volume of the Old, the psalms, and a part of Isaiah were finished; and began to be a good deal read in different places. A new fount of Naggree types was nearly compleated: and a house was taken in Calcutta for preaching to both Europeans and natives.

In *February* they speak of "the affairs of the mission growing more and more weighty." Several new inquirers arrived; amongst whom was *Sheetaram* a sooder, from *Bishooohurry* in Jessore, and who on the 27th was baptized. The zeal, the simplicity, and the good conduct of this man proved, as will be seen, a great blessing to several of his relations and neighbours.

Gokool having of late discovered much of a right spirit, was forgiven, and on *March 5th*, restored to communion. On the 6th, *Petumber Shingee* began preaching to a mixed congregation of Hindoos, Mussulmans, Armenians, and English. After praying a short time with fervor and consistency, he sat down, and with his hands joined together and stretched out, craved their attention. He then spoke for an hour with faithfulness and propriety, and closed with prayer. The missionaries were pleased and satisfied with this his first attempt; and as it was the first sermon from a native, considered it as an important æra in the history of the mission, and the increase of such preachers to be the grand desideratum for the conversion of the Hindoos.

The duty of a christian native who had more than one wife at the time of his conversion was discussed about this time. The result seems to have been this, that though the New Testament condemns polygamy, yet where the party has more wives than one at the time of his becoming a christian, he is not required to put any of them away, only that he shall be unqualified for the ministry.

During this month, Mr. Marshman paid another visit to Luckphool, and talked seriously to those who professed to believe in Christ, and yet from fear of temporal inconveniences declined to be baptized in his name. It appeared to Mr. M. from this visit very doubtful whether the zeal which these people discovered on his first going amongst them, did not arise more from opposition to the power and influence of the brahmans, than from any just sentiments of the gospel.

Lord's-day, *April 3*, was introduced by a morning meeting of thanksgiving to God for his mercies. After breakfast, *Sadutsa*, the brother of Boodheesa, a farmer; *Ram Roteen*, a young kaist, of respectable connexions in Calcutta; and *William Carey*, Mr. Carey's second son, were baptized. In the afternoon it was observed, they had a lovely company at the Lord's supper; and that their anxiety for converts to Christ was now in a measure changed into anxiety for those who were already converted.

The next day *Kristno Presaud* was married to *Onunda*, *Kristno's* second daughter. The marriage was conducted much in the same way as Mr. Ward's had been. Mr. Carey, after explaining the nature and ends of marriage, and noticing the impropriety of the Hindoo customs, read certain portions of scripture, and after them the marriage agreement. The parties then with joined hands promised love, faithfulness, obedience, &c.; then signed the agreement, to which others added their names as witnesses. A prayer for a divine blessing followed, and the whole was concluded with a temperate and cheerful repast of raisins, plantains, &c. The day following they had a supper at the house of *Kristno*, the bride's father, where all sat down together without distinction of colour or country. This to spectators was a new thing. It was begun and ended with prayer and praise, and afforded a glorious triumph over the cast.

On the 25, Shetaram arrived, bringing with him his sister *Oomaree*, and two other persons; namely, *Golamee* a Mussulman, and *Kyemee*, a Hindoo widow, who were desirous of hearing the gospel.—During this month several of the native brethren, as *Kristno Presaud*, *Ram Roteen*, &c. went into the villages to talk with the people about Christ. They were treated with abuse, but bore it with christian meekness, telling their abusers that that they “only did what every sect did, who, whether Hindoos or Mussulmans, were allowed to perform their poojahs in the streets; and that insults, stripes, and even death were good for them, so that God by them did but turn their hearts.”

On the 1st of *May*, *Tazoo*, a Mussulman from *Barro-bazar*, *Radhamonee*, a Hindoo woman from the same place, and *Oomaree* the sister of Shetaram, were baptized. The missionaries thought favourably of the two other persons who came with Shetaram; but owing to some circumstances which did not affect their character, their baptism was deferred. Those who were baptized, after being commended to the grace of God, returned to their own homes.—*Kristno Presaud*, the young brahman, delivered his first sermon in Bengalee, much to the satisfaction of the brethren.—A letter from *Chinsurah* informs them of the death of a lady who had been one of *Mrs. Marshman's* boarders, and that there was hope in her latter end.

On the 3rd of *July*, *Bhoycrub*, or *Bhyrub*, a young koolen brahman, from the neighbourhood of *Calcutta*, and *John*, formerly a Mussulman, of late called a Portuguese, were baptized.—Soon after this, Shetaram returns, bringing with him *Golamee* and *Kheymee*, who on the 19th are baptized.

In *August* a new and improved edition of the Bengalee New Testament was begun, as only six hundred copies remained of the first impression.

In *September*, Kristno visited Luckphool and Bishoo-hurry. On his return he gave a pleasing account of Sheetaram's walk in his family. The four members at Bishoo-hurry observe the Lord's day, and meet for worship. Others also come in an evening, and sit and talk with him. Sheetaram is a mild inoffensive character, greatly respected; and though unable to read, yet is very active in recommending the Saviour.

Mr. Ward's health being impaired by too great an attention to business, he this month took a journey to Dinagepore, accompanied by young Fernandez, Kristno Presaud, and Ram Roteen. They preached at many places. Kristno Presaud addressed his countrymen with much earnestness and fluency. They found Mr. Fernandez full of love and good works towards the natives. He supports a native school, and administers much relief to the afflicted poor.

During the last three months some very improper conduct was found to have taken place among the younger branches of one of the families of the christian natives, and in which some of the elder branches were more or less implicated: but by a faithful and persevering use of discipline, the parties were about this time restored to a right state of mind, and to the fellowship of the church.

For several weeks past, Gokool seemed to be drawing near his end. His mind was steadily fixed in the faith of Christ. On *October 7th*, he died. "About two hours before his death, (says Mr. Marshman) he called the native brethren round him to sing and pray. He was perfectly sensible, resigned, and tranquil. Some of the neighbours had been trying to persuade him to employ a native doctor; but as all their medicines are accompanied with heathen incantations, he refused them, saying, he would have no physician but Jesus Christ. "How is it, said they, that you, who have turned to Christ, should be thus afflicted?" My affliction, replied

he, is on account of my sins: my Lord does all things well. Observing Komal to weep (who was a most affectionate wife) he said, Why do you weep for me? His tranquil and happy end has made a deep impression on our friends. They say one to another, *May my mind be as Gokool's was!*

As this was the first christian native who had died, it was the desire of the missionaries to set such an example of christian burial as might be favourable to the gospel. A decent coffin was made for him by Kristno, lined at his own expense, both inside and out, with white muslin. A great number of people being assembled, they sung an hymn; after this two of the missionaries and two of the native brethren took up the corpse, and with the assistance of two others, carried it to the grave. Mr. Marshman addressed the spectators. They appeared to be much impressed by the love which christians discovered to one another even in death, and with the difference between this and throwing their relations, half dead, into the river, or burning their bodies with perhaps a solitary attendant.

On the 23rd of this month (October) a brahman from Assam, near Bontan, having been two or three months at Serampore, and professing to believe in Christ, was baptized. His name was *Pudmu Nabhu*.

On the 2nd of November, Sheetaram and Golamee arrive, and bring with them an elderly man whose name is *Kobeer*. After tarrying awhile, they depart, leaving him, at his own desire, to hear more about the gospel.

In December, Sheetaram returns to Serampore, and he and Kobeer prevail on Mr. Marshman to visit their neighbourhood; to which he consents, minding to take Luckphool in his way. On the 23rd he set out with them, and took Kristno with him. At Luckphool they were received as usual with kindness. *Neeloo*, the old goroo, *Sooker Bishes*, *Torribut Bishess*, *Moorad*, &c.

have some christian notions, and support a christian school amongst them ; but are afraid to appear openly on the side of Christ. Mr. M. discovers much heathenish error in the conversation of old Neeloo, and finds them all disbelieving in future punishment, and holding with universal salvation. Coming to Bishoohurry, where there are four members, they are received with great affection, and have a congregation, gathered by the previous invitation of Sheetaram. From thence, accompanied by Shectaram, they depart for Arenda, the village of *Kobeer*. On their way they call, according to promise, on some who had been to hear the preceding evening, where, in the yard of an aged and respectable farmer, they preach with much pleasure to about seventy people. Arriving at the house of *Kobeer* they find him to be the head of a family of more than twenty persons, and greatly respected. After preaching and conversing with many people, they, accompanied by *Kobeer* and Sheetaram, return to Serampore.

During this year the society presented a copy of the New Testament, and of the Pentateuch, to his Majesty, by the hands of Robert Bowyer, Esq. His Majesty was pleased graciously to accept of them, and to direct that his thanks should be given to the society. During this year also a plan was laid for translating the scriptures into various other eastern languages.

1804.

IN the autumn of the preceding year four more young men had been set apart for the work of the mission ; viz. *John Biss, Richard Mardon, William Moore, and Joshua Rowe*. On the 3rd of *January* in the present year, they with their wives set sail for India, by way of America.

After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madras, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore—On the 8th of *January*, *John Fernandez* is baptized. On the 16th his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry. On his return from Serampore, Pudimu Nabhu, the Assam brahman, goes with him, in his way to his own country. Fears are entertained for Boodheesa, Sadutsa, Tazoo, and Radhamonee, who all live near to each other at Barrobazar.

On Feb. 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station. At the same time Kristno and Petumber Singo are solemnly set apart for the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, *fourteen* more natives were baptized. Among them were *Kobeer* of Arenda, whom Mr. Marshman had visited at the close of the preceding year, and *Ram Mohun*, a brahman, who has since proved a useful minister. As a list of the baptized will be given at the end, we omit the names of many in the narrative.

On the 19th of *May*, a letter is received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at *Cutwa* for a missionary station. Two more schools are opened; one at Arenda, under the care of Kobeer; and the other at Bishoohurry, superintended by Sheetaram. At these schools adults as well as children frequently attend for instruction.—Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On *July 7th*, *Totaram* died, but little more than three months after his baptism. All who knew him spoke well of him. As he was borne to the grave by his brethren, both Europeans and Natives, the spectators observed,

“This is great love: they are kind to those that join them, even to the last.”

On *October* 14th, Ram Mohun, the brahman who had been baptized on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation.—Mohun, the husband of Kristno’s eldest daughter, Golook, comes and lives with her, and hears the gospel.—On the 23rd, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessore. Calling at Sooksaugur, finds Petumber’s wife in a hopeful state of mind. Coming to Luckphool, finds the school in rather a promising condition, but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose name is Golook, and who superintends the school, appeared to be on Christ’s side. Going from thence to Arenda, he found Kobeer’s wife and children had left him for fear of losing cast. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflictive intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable spirit had endeared her to all who knew her.—About this time some of the native christians are insulted and abused by their heathen neighbours; but endure it with meekness.

Towards the end of the year several disorders, and and some defections take place among the baptized. Byrub the brahman, and after him, *Bishoonaut Mittrec*, and *Buzoo*, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. “Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present.” Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the di-

rection of Mr. Ward, as the grand engine of the mission. By means of the latter they hope to give the word of God to many eastern nations. Estimating the extent of the country, and the population, where those languages are spoken into which they are employed in translating it, they reckon the *Bengalee* and *Maharashtra* each equal to Great Britain; the *Ootkul* to Ireland; the *Telinga* and *Kurnata* each to England; the *Tamul* to Spain; and the *Hindostance* to France and Italy.

1805.

THIS year was introduced by a plan for erecting a new place of worship at Calcutta. On the first of January, 4800 rupees were subscribed towards it.—On the 6th *Deep Chund*, the companion of Fotick from Jessore, and *Mrs. Felix Carey* were baptized.

A parcel of ground, with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800£. The money was borrowed; but a warehouse belonging to the estate was let, for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting for humiliation and prayer is held on *April 7th*. The same day *Mohun*, the husband of *Golook*, was baptized.

On the morning of *May 17th*, Mr Ward visited *Petumber Shingo*, who was now very ill. While standing by his bed side, the good old man speaks as follows:—"I do not attribute it to my own wisdom, or to my own goodness, that I became a christian. It is all of grace! It is all of grace!—I have tried all means for my recovery: all are vain; God is my only hope. Life is good, death

is good; but to be wholly emancipated is better." — Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions; but they refused. I am therefore weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honor that God had given him the respect of all his brethren. He spoke with respect of Kristno Presaud, as the person who amongst all the native brethren, most adorned the gospel. He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr. Ward recommended the dying advice of the venerable man as most weighty and solemn.

The next day *Col. Bie* died, much respected and lamented as a Governor. A great part of the night preceding his death he was said to be praying most fervently to the Saviour. The poor natives said at his interment, "Never shall we see another such a master!"

On *June 2*, *Kangalee*, a byraggee from the neighbourhood of Cutwa, and *Caleb Hiron*, brother of Mrs. Rolt, lately arrived from England, were baptized. The former had heard of the gospel, and had been seeking after some person to give him further information, when he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church.—On the 15th *Sheetaram* arrives with two of his neighbours; *Bykonta*, of the writer cast, and *Lochon*, a husbandman. On the 22nd they were both baptized. On *July 7th*, Mr. *Joseph Maylin*, an Englishman, who has long resided in the upper provinces of India, having lately embraced the gospel, is baptized.

On *August* 4th, Kobeer arrives, bringing with him *Beeshonaul*, a neighbour of his about thirty-five years old, who is earnestly desirous to find the way of life. All the native brethren, (who know the Hindoo character much better than Europeans do) think well of him. On the 18th he is baptized.—These successful labours of Kobeer, Sheetaram, &c. give the missionaries to perceive more and more the importance of encouraging native preachers. Kawnye preached well the same day.

About four years ago, Mr. Ward, being on a visit at Calcutta, went with Kristno to a village called *Ramkreeshnupore*, on the other side the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that “the Testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it.” Till now the effects were unknown. Kristno on revisiting the village meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, *Petumber Shingo* died. “A little before his departure, (says Mr. Moore) he called the brethren who were at hand, and desired them to sing Kristno’s hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!” “He has been (says Mr. Carey) a very honourable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles.”*—Kristno, who visits *Ramkreeshnupore*, or as they call it by contraction, *Kreeshnupore*, is greatly delighted to see the effects of the New Testament and

* See *A Memoir* of him in No. xviii. P. A.

the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who are inquiring "How they may obtain the fruits of Christ's death?" He is surprised at the knowledge they have obtained.—The next morning after the interment of Petumber, two persons came to the house, who from what they had heard and seen, were much impressed in favour of the gospel. The name of one of them was *Goluk*, a young man from Calcutta. After visiting the mission-house most days, on the 27th he came to abide with them.

On Sept. 1st, *Bhagvat*, a young brahman, and *Felloo*, the mother of Fotick, whom he had brought with him from Jessore, are baptized.—About the same time the relations of Goluk are using all means to induce him to relinquish christianity. Mr. Ward, after much conversation with them, told them that they could not take him away by force; and that they ought not if they could. On leaving them he said to Goluk, "Here are four of your relations, and you have a mother also at Serampore—If you choose, you may go with them; but if not, go with me." They allowed this was fair. The young man then said, "He would *not* go with them, but with Mr. Ward," who accordingly took him to the mission-house; and on the 15th he was baptized.

During this month, Mr. Moore, Mr. Wm. Carey, and three of the native brethren, set out on a missionary tour through the country to Dhacca, where being interrupted by a Collector, and afterwards by a Magistrate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They

took well all that was said to them, and expressed their gratitude for the visit. They were invited in return, to visit Serampore, should any of them be coming that way.

On the 6th of *October*, the brethren Marshman and Ward were chosen copastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe, Kristno and Kristno Presaud were set apart to the office of deacons. During this and the two following months *twenty-one* persons were baptized, seven of whom came from *Kristnopolore*, and were the fruits of the New Testament and tracts which were left at that village. One of them, named Kristnoo Dass, referring to Mr. Ward's having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The testament was produced, and was nearly worn out by reading. Ten out of the twenty one were baptized on November 3rd. "A solemn seriousness, (says Mr. Biss), pervaded the company. Some who seemed to know nothing of the power of religion, nevertheless shed tears." At the Lord's supper there was great joy through the whole church, singing, and making melody in their hearts to the Lord!

In the autumn of this year, Captain Wickes being in London, the committee sent by him *a thousand guineas* which had been collected in England, Scotland, and Ireland, towards the translation of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was

considerably more than doubled, and sent in dollars to Serampore.

1806.

IN November 1805, the Secretary received a letter from Rob. Ralston, Esq. of Philadelphia, informing him that Cap. Wickes would in the spring following sail in a ship of his for Holland; after which he would touch at London, in his way to Bengal; and that if we had any persons or goods to send, he would take them free of charge as to passage or freightage. The society having two young men on probation, Mr. *Chater* and Mr. *Robinson*, availed themselves of this kind offer to send them out. On April 12th they set sail for Serampore.

Early in *January*, Mr. *Maylin* and Mr. *Fernandez jun.* set sail for England, by way of America. Mr. *Fernandez, sen.* came down at this time to take leave of his son, and brought with him two natives who wished to be baptized. Their names were *Nuudkishore* and *Heduram*. On the 26th they were baptized. On the 27th, a new church was formed for Dinagepore. Several of the members who resided in that part of the country, with Mr. and Mrs. *Biss*, were dismissed from the Serampore church for this purpose; and who chose Mr. *Fernandez* for their pastor.

A young man, of the name of *Burford*, grandson of a baptist minister of that name, a predecessor of Mr. *Booth*, heard Mr. *Ward* at Calcutta; and being deeply impressed with a sense of his sins, came to Serampore and opened his mind to Mr. *Ward*. He wept much. A few days after this, he seemed to find rest for his soul in the doctrine of Christ, which was recommended to him.

The principal events of the first six months of this year are the following—Ground for the new chapel at Calcutta, in a place called the *Loll Bazar*, is purchased for 7250 rupees; and after investing it in the hands of ten trustees, a shed or temporary mat-house is erected for present use—Proposals for subscriptions to the translation of the scriptures into the eastern languages are publicly advertized; and by June, 14,000 rupees are subscribed—Mr. Biss has a dangerous liver complaint—Seeboo, a native brother in Jessore, dies; and contrary to his own desire, is burnt after the manner of idolaters. He dies declaring his faith in Christ, and recommending his wife to believe in him—Some are excluded for immorality; but others are received almost every month. Out of about forty, received within a year, four or five appear suspicious characters—The native preachers are very active, and in general very acceptable—The shed is opened in Calcutta, and many resort to it: some hearing with great attention; others mocking, and loading both the missionaries and the native christians with reproach—The converts at Kristnopore suffer much from their heathen neighbours; but bear all with patience and fortitude. During this period there appear to have been *fourteen* persons baptized; among whom were Mr. *Ephraim Burford*, the young man above mentioned, and *three more* from Kristnopore, the village where the New Testament was left, and read. Upon the whole, things at this time wear a very promising appearance. “We have, (says Mr. Marshman in a letter of August 18th) the utmost reason for thankfulness with regard to the whole of our affairs. In no period has the mission appeared more promising.”

About the same time an extraordinary church meeting was called, in which the native brethren were given to understand the importance of their entering with all their hearts into the great object of the mission, and

using all proper means to promote the salvation of their countrymen; and that as they could not support their families while engaged in this service, the church would allow them for the time which was so employed.—Of these itinerating excursions of the native brethren there are two journals, printed in No. xvii. of the Periodical Accounts, for a specimen; the one of *Deep Chund*, and the other of *Kristno Dass*, both in the true spirit of christianity.

But it was the will of God in the midst of these opening prospects to try them, and that in a way to which they had not been accustomed.

On August 5th, Mr. Moore writes from Dinagepore, that on their arrival at that city, a servant of the magistrate came to the boat demanding their names, occupation and place of residence; to which they readily made answer, declaring also the object of their journey. The result was, they were required to return to Serampore.

On the 23rd of August, the brethren Chater and Robinson, with their wives, arrived in the ship, *Benjamin Franklin*, Captain Wickes. On presenting themselves at the police office, some demur was made as to their being permitted to proceed to Serampore. Next day, on Mr. Carey's going to the office, he was told by one of the magistrates that they had a message to him from the Governor General, and which was, "That as Government did not interfere with the prejudices of the natives, it was his request that Mr. Carey and his colleagues would not." This request, as explained by the Magistrates, amounted to this—"They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace christianity."

Mr. Carey inquired whether they had any *written* communication from the Governor General; and was answered in the negative. He then took leave of them, assuring them that neither he nor his brethren wished to do any thing disagreeable to Government from which they could conscientiously abstain.

Some of the foregoing particulars, however, were softened in a subsequent conversation between the magistrates and a friend to the missionaries. "It was not meant, they then said, to prohibit Mr. Carey or his brethren from preaching at Serampore, or in their own house at Calcutta; only they must not preach at the Loll Bazar. It was not intended to prevent their circulating the scriptures; but merely the tracts abusing the Hindoo religion: and that there was no design to forbid the native christians conversing with their countrymen on christianity, only they must not go out under the sanction of the missionaries."

The Governor General at this time was *Sir George Barlow*, who not only professed to believe in christianity, but had expressed his persuasion that it would prevail in India. The news of the Vellore mutiny had lately reached Calcutta.

In a conversation that took place between the magistrates and a friend of the missionaries, they acknowledged themselves "well satisfied with their character and deportment, and that no complaint had ever been lodged against them." An order of council however was passed, commanding Messrs. Chater and Robinson to return to Europe, and refusing Cap. Wickes a clearance unless he took them back with him.

This order being communicated, it was represented to Government that Cap. W. cleared out from Rotterdam for Serampore; that his clearing out from England to Serampore was no more than a necessary step to accomplish the first intended voyage; that Messrs. Chater and

Robinson were then at Serampore, and had joined the mission under their direction, and the protection of the king of Denmark.

This representation produced an inquiry, whether the mission was really under the protection of Denmark. To this the Danish Governor gave an explicit answer. An amicable discussion between the Captain and the Magistrates followed, in which he assured them that neither he nor the missionaries wished to give offence, and that if friendly representation could not prevail, rather than oppose Government, they would give up the two brethren. Captain W. was on this furnished with his passports. As Government however appeared to be dissatisfied with the continuance of the two missionaries, to remove every subject of complaint as far as they could, a new mission to Rangoon, in the kingdom of Burmah, was contemplated; and Mr. Chater, with another brother, agreed to go to that country to make observations on its practicability.

Here matters rested, and the missionaries went on pretty much as usual, only that they had no preaching at the Loll Bazar; and hoping that things in a little time might take a favourable turn, devoted more of their attention for the present to the instruction of the younger missionaries; and less of it to itinerating excursions.

The adversaries of christianity (of whom there are many in India) not having fully accomplished their end with the Government abroad, directed their attention to that at home. A tract was translated and sent to England, in which the missionaries are represented as calling the natives "barbarians," and their shasters "barbarian shasters," when in the original they had only intreated them not to reject the bible as being the shaster of the barbarians or "*M'leeches*," a name by which they designate all who are not of the cast. After this a phamplet appeared by a Mr. *Twining*, and was followed

by several more, written by *Major Scott Waring*, and others; some abounding in low abuse, others openly espousing the cause of idolatry, and all filled with unfounded statements, and ineffectual endeavours to trace the Vellore mutiny to the attempts at christianizing the natives. The charges produced in these pamphlets were answered by the friends of the gospel.

While the missionaries were afflicted from one quarter, they were encouraged from another. When the Armenians and Portuguese in Calcutta perceived their difficulties, they came forward, and fitted up places for them on their own premises. From September to the end of the year, *seven* more natives were baptized, and a new mission to Rangoon undertaken. Mr. Chamberlain and Mr. Mardon were diligently engaged up the country; but in September the former sustained a second bereavement in the death of his wife. On Dec. 25th the missionaries say, "During the past year we have baptized *twenty two* persons. These, with one at Cutwa, and another at Dinagepore, make the whole number baptized *a hundred and four*, ten of whom are Europeans. In the course of the last six years we have been under the necessity of excluding *thirteen*, and six have been removed by death."

Towards the close of the year an event occurred more than ordinarily impressive. Three persons from *Luckphool*, Neeloo, Torribut, and Sookur Bishess, who had long professed to believe the gospel, but declined an open profession of it, came on a visit to Serampore. In conversing with *Sookur Bishess*, the missionaries warned him of the danger of temporizing in the manner he had hitherto done, assuring him that if he was ashamed of Christ before men, Christ would be ashamed of him before his Father and before his angels. He declared that "He thought there was no way to heaven besides the Saviour, and that if he thought himself near death, he

would make an open profession of his name." He was then reminded of the uncertainty of life, and intreated to consider whether his refusal to appear publicly on the Lord's side did not proceed from his *secretly regarding sin*, and fearing men more than God. The examples of others of his countrymen were mentioned, to shew that where the heart was really given to God every thing else vanished. He seemed impressed, but not determined. On the sixth day after his return he was murdered in his own village, with circumstances peculiarly awful. It seems he had, though unknown to the missionaries, carried on a criminal intercourse with a woman, some of whose relations belonged to a gang of robbers. These men had long resolved to be revenged on him; and having heard that he had been at Serampore, they imagined he must have obtained a sum of money there; an idea which has been circulated from the beginning to scandalize the gospel, though nothing can be more void of truth. Thinking this a favourable opportunity, they one night beset the house, where he and this woman were; and after bringing them out bound, set fire to it. Having loosed the woman, they threatened to throw him into the fire, unless he would discover where he had hidden the supposed sum of money. He, probably hoping to escape, led them to a tree at some distance, and told them to dig underneath it. After digging some time in vain, one of them enraged, pierced him through with a spear, and shed out his bowels; another cut him across the breast; and a third cut off his head!

1807.

MR. BISS's complaint getting worse, he was ordered by Dr. H. to return to Europe, as the only possible mean of saving his life. On Jan. the 5th, he and his family embarkad for America. During the first fortnight his health seemed to be greatly amended; but after this he relapsed, and on Feb. 5, died!

A Hindoo, whose name was *Seeboo Roy*, having seen some religious tracts, came to *Cutwa* for further instruction. He appears to have believed the gospel; and being a person who had considerable influence in his village, had recommended it to others. He kept up christian worship in his own house on the Lord's day, and some of his neighbours attended with him. Mr. Chamberlain received much pleasure from him, and expected that he would soon be baptised; but in the month of January this year he died. His relations burned his body, after the manner of the Hindoos, but it was contrary to his desire. He earnestly wished to have been taken to *Cutwa*, instead of *Gonga*, to die. During his illness he exhorted those who used to meet with him for worship not to forsake the assembling of themselves together, nor to cease publishing the glories of the Saviour. "I am going, (said he) but we shall soon see each other again." He had conversed much with his wife; and when he died, she did not beat her forehead, and cry aloud, as is the custom of women in that country on such occasions. Being asked why she did not; she answered, "What use is that? I sit and think of what he said to me."

On January the 24th, the brethren Mardon and Charter set sail for Rangoon. They had been recommended

to the grace of God by the church at Serampore, with many prayers for their prosperity. About the same time cheering accounts are received from the neighbourhood of Malda, where the native preachers are heard with much interest, and treated with kindness by many of their countrymen. Five or six hundred often assemble to hear them, when no European is present.—*Bykōnta*, one of the native brethren, returns from Jessore full of joy: his wife has forsaken her father's house, resolved to cleave to him, and to the Saviour.—At Cutwa, brother Chamberlain and several of the native christians labour with diligence and success. Three persons, namely, Komal, Soogul Mookurjee (a Koolin brahman) and Vindyabund (a byragjee) are baptised.—Things also appear promising at Dinagepore; and though at Serampore they have baptised only one during the first three months, and labour under some restrictions, yet the translating and printing of the scriptures go on; and upon the whole they speak of their efforts to spread the gospel as being but little diminished.—On March the 18th, Letters are received from Rangoon, and every thing wears the most favourable appearance as to that important undertaking.

During the months of April, May, and June, *ten* persons were baptised; among whom were a respectable Portuguese family of Calcutta; namely, Mr. and Mrs. Derozio, and two of their daughters; also a Sarjeant *Oaky*, whose father was a member of the baptist church at Kingstanly in Gloucestershire.—A new church was formed in Jessore, of which Ram Mohun and Kawnee were chosen deacons—the brethren at Cutwa were also formed into a church—and a petition was presented to Government for leave to erect a new chapel in Calcutta, signed by one hundred and fifteen of the inhabitants, many of whom were merchants of the first respectability, and to which a favourable answer was returned.

On the 31st of May, Ram Mohun is set apart by prayer and the laying on of hands for the work of the ministry.

During this summer Mr. Fernandez was heavily afflicted. Two persons were on this account obliged to wait some months for baptism. They were baptised however on the 21st of June. Their names were *Dhanukora*, and his wife *Dhushish-hurry*.

In June and July, several Europeans correspond with the missionaries, and afford pleasing hope of a work of grace. One was reprov'd for his profane language, by a Hindoo; another heard the christian natives converse about Christ, and was filled with shame at his own ignorance; and another was impressed by his conversation with a serious lady, whom he afterwards married. "We are acquainted with nine or ten, (says Mr. Moore) in Calcutta, most of whom we knew not four months ago, but who now afford us hope."

On the 6th of July, at the monthly prayer meeting, a consultation was held about the Mission to Burmah, and the minds of the two brethren sounded as to their willingness to return to that country. Brother Chater was still of the same mind; but brother Mardon declined it on account of ill health. He was afterwards succeeded by brother Felix Carey.

On Lord's day, Aug. 2, a soldier of the name of *John Axell*, from the neighbourhood of Basingstoke in Hampshire, was baptised by Mr. Ward, at Calcutta. The same day were baptised by Mr. Carey at Serampore, a native of the name of *Seeboe Ram*, from Jessore, and a Mr. *Pritchett*, a young man, the son of a clergyman of South Wales. He had been taken prisoner by the French, and carried into the Isle of France, where, during his imprisonment he was brought to serious reflection on the state of his soul.

About this time twelve of the Portuguese at Calcutta sign an affectionate letter to Mr. Ward, expressing their faith in the gospel, and attachment to him as a minister of it.

Soon after this, an event occurred which filled the friends of the mission with deep concern, and furnished its adversaries with a momentary triumph. A tract which had been printed in Bengalee, and which in that language contained nothing offensive, was put into the hands of a native to be translated into Persic. The translation being finished, it was, through the pressure of business, inadvertently printed *without being first inspected by the missionaries*. It proved, unhappily, that the translator had introduced several strong epithets, calling Mahomet a tyrant &c.; which it was alleged would irritate his followers; and though no such effects had been produced, yet a copy of it being conveyed to a person in office under Government, it was taken up in a serious manner. Mr. Carey was sent for; but being unacquainted with the circumstances of the case, he could only acknowledge the impropriety of the epithets, and promise to enquire into the cause of their appearance in the tract in question. Had the object of the party been merely to prevent the disturbance of the public tranquillity, things would have issued here: Mr. Carey, on learning particulars, would have made an apology, and corrected whatever was improper. But before he had time to do this, proceedings were commenced, which had they been carried into execution, must have been not only ruinous to the mission, but greatly injurious to the cause of christianity in India. In consequence however of an explanation, and a respectful Memorial presented to the Governor General, the most serious part of the proceedings was formally revoked. On this occasion two of the missionaries waited on his Lordship to thank him for the candour with which he had attend-

ed to their Memorial; to which his Lordship replied, that *nothing more was necessary than a mere examination of the subject, on which every thing had appeared in a clear and favourable light.*

But as all the printed tracts had passed under examination, and as two others, as well as that in Persic, were objected to, the missionaries were required in future, not to print any tracts without first submitting the copy to the inspection of Government.

Concerning the epithets &c. objected to, the missionaries say, "Though there is nothing in any of the tracts but what would be perfectly harmless in England, and has been actually so here; yet as such things lay us open to animadversion from those who are averse to the mission, and are of no use in the conversion of the natives, we wish they had not been used."—No restrictions however were laid on the translation or circulation of the Scriptures.

From the time that the Jessore brethren were formed into a church, one of the native preachers has gone over at least once in a month to assist them, and to administer the Lord's supper amongst them. Mr. William Carey having visited them in September, gave a pleasing account on his return of what he saw and heard in some parts of that district. He mentioned eight or nine persons, besides the members, who appeared to be inquiring in good earnest what they must do to be saved.

On the 11th of October, a *Mr.* and *Mrs. Pittman* were baptised; and on the 1st of November, *Miss Williamson*, an English lady.

The state of public morals amongst Europeans is supposed never to have been lower than at this time. Plays, masquerades, and every species of dissipation, are on the increase; and amongst people of this description it need not be added, the religion of Jesus Christ is scouted. Yet it prospers, even among Europeans; and though

the natives plainly perceive that it is not the wish of many of their superiors that they should become christians, yet they are not the less inclined to inquire after the good and the right way. It may also be to the honour of the gospel thus to make its way—"Not by might, nor by power; but by my Spirit, saith the Lord of hosts."

The following is the state of the translations, as given by Mr. Carey, at the end of the year 1807. "The work of *printing* the scriptures is now going on in six languages, and that of translating them in six more. The *Bengalee* is all printed, except from Judges vii. to the end of Esther; The *Sungscrit* New Testament to Acts xxvii.; the *Orissa* to John xxi; the *Mahratta* (2nd ed.) to the end of Matthew; the *Hindostanee* (new version) to Mark v.; and Matthew is begun printing in *Gujerrattee*.

"The *translation* is carried on nearly to the end of John, in *Chinese*, *Telinga*, *Kurnata*, and the *language of the Seekers*. It is also carried on to a pretty large extent in *Persian*, and begun in *Burman*.

The following is a list of persons baptised in Bengal, belonging to the Church of Christ at Serampore, and the other Churches formed from it.

List of persons Baptised by the Missionaries in Bengal.

WHEN BAPTISED.	NAMES.	CAST OR RELATION.	RESIDENCE.	PRESENT SITUATION.
1795. November 1. Admitted to church fellowship on the above day, but baptised by Mr Thomas when before in India.	1 Samuel Powell.....	Nephew to the Rev. John Thomas	Mypauldiggy, in the district of Dinagore.	Died Sep. 25. 1802 at Dinagore
	2 William Long .....	.....	Ditto	Excluded Aug. 1797
1800. December 28	3 Felix Carey	Eldest son of the Rev. Wm. Carey	Serampore	Missionary
	4 Krishna.....	Carpenter, a Hindoo	Ditto	Called to the Ministry
1801. January 18	5 Ignatius Fernandez	Merchant	Dinagore	Called to the Ministry
	6 Joymonce	Kristno's wife's sister	Serampore	
February 22	7 Rasoo	Kristno's wife	Ditto	Suspended
	8 Unna	A Hindoo widow	Ditto	Died Oct. 7. 1803
June 7	9 Gokool sakh	A Hindoo	Ditto	
October 4	10 Komal	Wife of Gokool	Ditto	
1802. January 3	11 Petumber Singhu.....	A Kaist	Berooe, in the district of Jessore.	Called to the Ministry
April 4	12 Sam Dass	A Hindoo who had lost east	Serampore	Died on a journey
June 6	13 Goloke	Kristno's eldest daughter	Ditto	
June 13	14 Miss Ramohr	A German lady	Ditto	
July 4	15 Preeo	A Musselman, having lost east by marriage with a Ieringu	Ditto	
	16 Bhorrut	A Hindoo.....	Ditto	
	17 Petumber Mitree	A Kaist	Ditto	Suspended
	18 Drupodee	Petumber Mitree's wife	Bhallookghor, in the district of Jessore.	Ditto
September 5	19 James Koll	Joiner	Calcutta	

List of persons Baptised by the Missionaries in Bengal.

1843.									
January	22	Bodoy'sab	20	A Musselman	Barobazar, in the district of Nattore	Suspended			
March	6	Krishao Prasaud	21	A Brahman	Calcutta				
April	3	Shectaran	22	A Hindoo	Bishoohurry, in the district of Kishennagur				
		William Carey	23	Mr. Carey's second son	Seramapore	Not heard of lately			
		Sadul'sab	24	Bodoy'sab's brother	Barobazar, in the district of Nattore	Not heard of lately			
May	1	Ram Bolton	25	A Kaist	Calcutta	Suspended			
		Tazoo	26	A Musselman	Barobazar, in the district of Nattore	Excluded			
		Radhammee	27	A Hindoo woman	Ditto				
July	3	Onoree	28	Shectaran's sister	Bishoohurry, in the district of Kishennagur				
		Bhoyarub	29	A Brahman	Kolorah, in the neighbourhood of Calcutta				
		John	30	Formerly a Musselman	Calcutta				
	19	Golance	31	A Musselman	Passapole, in the district of Jessore				
		Khemnag	32	A Hindoo widow	Bishoohurry, in the district of Kishennagur				
Oct.	23	Pudhu Nabhee	33	A Brahman	Assam	A doubtful character			
1804.									
January	8	Jaha Fernandez	34	Son of Mr. Fernandez	Dinagapore				
March	25	Koheer	35	A Hindoo	Arendah, in the district of Jessore				
		Bydenant	36	A Hindoo	Moorsheadabad				
		Talarum	37	A Hindoo	Sooteea, in the district of Kishennagur				
April	1	Hurry	38	A Hindoo	Sooksangur, ditto	Died July 5, 1804			
May	21	Ram Mohan	39	A Brahman	Chandree, ditto	We fear gone back			
July	8	Rama Kant	40	A Hindoo	Boadkhanah ditto				
August	5	Fotiek	41	A Hindoo	Panjee, in the district of Jessore				
		Ramanund	42	A Brahman	Jannulpore, in the district of Burdwan				
September	2	Bazoo	43	A Musselman	Kanchlunnagur, ditto				
		Ram Kant	44	A Kaist	Panjee, in the district of Jessore				
		Hawnye	45	A Kaist	Ditto				
		Soroo	46	A Brahman	Kishorepore, in the district of Burdwan				
		Tonoo	47	A Hindoo, Koobeer's sister's son	Arendah, in the district of Jessore				
November	4	Bishnanant Mitre	48	A Kaist	Shaudeepore, in the district of Burdwan				

Thus far the list was drawn up by the Missionaries, and printed in No. XV. The continuation of it to the end of 1807, is collected from their communications, which may probably be less accurate than the former, and deficient in some particulars as to their cast, and present situation.

WHEN BAPTISED.	NAMES.	CAST OR RELATION.	WHERE BAPTISED.
1803.			
January 6	Deep Chand.....49	.....	Serampore
	Mrs. Felix Carey.....50	.....	Ditto
April 7	Mohun.....51	Golook's husband.....	Ditto
June 2	Kangalee.....52	.....	Ditto
	Caleb Hrons.....53	Mrs. Rolt's brother.....	Ditto
23	Lochon.....54	From Jessore.....	Ditto
	Bakouta.....55	Ditto.....	Ditto
July 7	Mr. Maylin.....56	An Englishman.....	Ditto
August 18	Pishoonant.....57	From Jessore.....	Ditto
September 1	Bhagnat.....58	A young Brahman.....	Ditto
	Fellao.....59	Futick's mother.....	Ditto
15	Goluk.....60	A young man converted at Putumbar's funeral.....	Ditto
October 6	Sabakran.....61	From Kam Kristnopoore, a village near Calcutta, where a New Testament had been left.....	Ditto
	Jugguldhumba.....62	The widow of Putumbar.....	Ditto
	Berool.....63	.....	Ditto
13	Jaggernaut Dass.....64	From Kristnopoore.....	Ditto
	Gowbordon Dass.....65	Ditto.....	Ditto
	Mrs. Smith.....66	A Portuguese from Calcutta.....	Ditto
3	Kreschno Dass.....67	From Kristnopoore.....	Ditto
	Rookenee.....68	His wife.....	Ditto
	Audoree.....69	Wife of Gowbordon Dass.....	Ditto
	Gondassee.....70	Wife of Jaggernaut Dass, from Kristnopoore.....	Ditto
	Anunda.....71	Kristno's second daughter, and Kristno Presaud's wife.....	Ditto
	Chand.....72	Wife of Ram Roteen.....	Ditto
	Kristnomonee.....73	Ram Mohun's wife's mother.....	Ditto
	Kassinaut.....74	A Brahman from Burdwan.....	Ditto

List of persons Baptised by the Missionaries in Bengal.

WHEN BAPTISED.		NAMES.		CAST OR RELATION.		WHERE BAPTISED.	
November	3	Roop Chund.....	75	The adopted son of Gokool of Serampore ..		Serampore	
		Nedoo Mattree.....	76	Of Serampore		Ditto	
December	1	Ragunaut.....	77	Ditto.....		Ditto	
		Gireedhor	78	A Byragge from near Cutwa.....		Ditto	
		Seeboo	79	From Jessore		Ditto	
		Bolakram	80	Ditto.....		Ditto	
		Chayton	81	From Moorshedabad.....		Ditto	
<hr/>							
1846.		Nundkishore.....	82	From Saddamahl		Serampore	
January	26	Hedaram.....	83	Ditto.....		Ditto	
February	2		84	Chayton's wife		Ditto	
			85	Uma's daughter of Serampore.....		Ditto	
March	2	Garachard	86	From Kristuopore.....		Ditto	
		Sattak	87	Ditto.....		Ditto	
		Joymoni	88	Ditto.....		Ditto	
		Kangaleen	89	Wife of Kangalee		Cutwa	
April	6	Eparain Burford	90	An Englishman		Serampore	
		Ram Nul	91	From Mizapore		Ditto	
May	2	Mohan	92	From or near Calcutta		Ditto	
		Dasee	93	Wife of Raghoonaut		Ditto	
	11	Mancek.....	94	.....		Ditto	
July	7	Panchanund	95	.....		Ditto	
		Ramzeeth	96	.....		Ditto	
		Rampoomar	97	.....		Ditto	
		Hudatulla.....	98	A young Mussulman from near Patna		Ditto	
August	3	Suiteram	99	From Chittagong		Ditto	
September	7	Pun Kristno	100	— Jessore		Ditto	
		Ran Presaud	101	— Patna.....		Ditto	
October	5	Byrub	102	A young Hindoo		Ditto	
		Gorachund	103	Ditto.....		Ditto	
		Nundkishore's wife	104		Saddamahl	
December	7	A Brahman.....	105		Serampore	
		A Hindostanee woman.....	106		Ditto	

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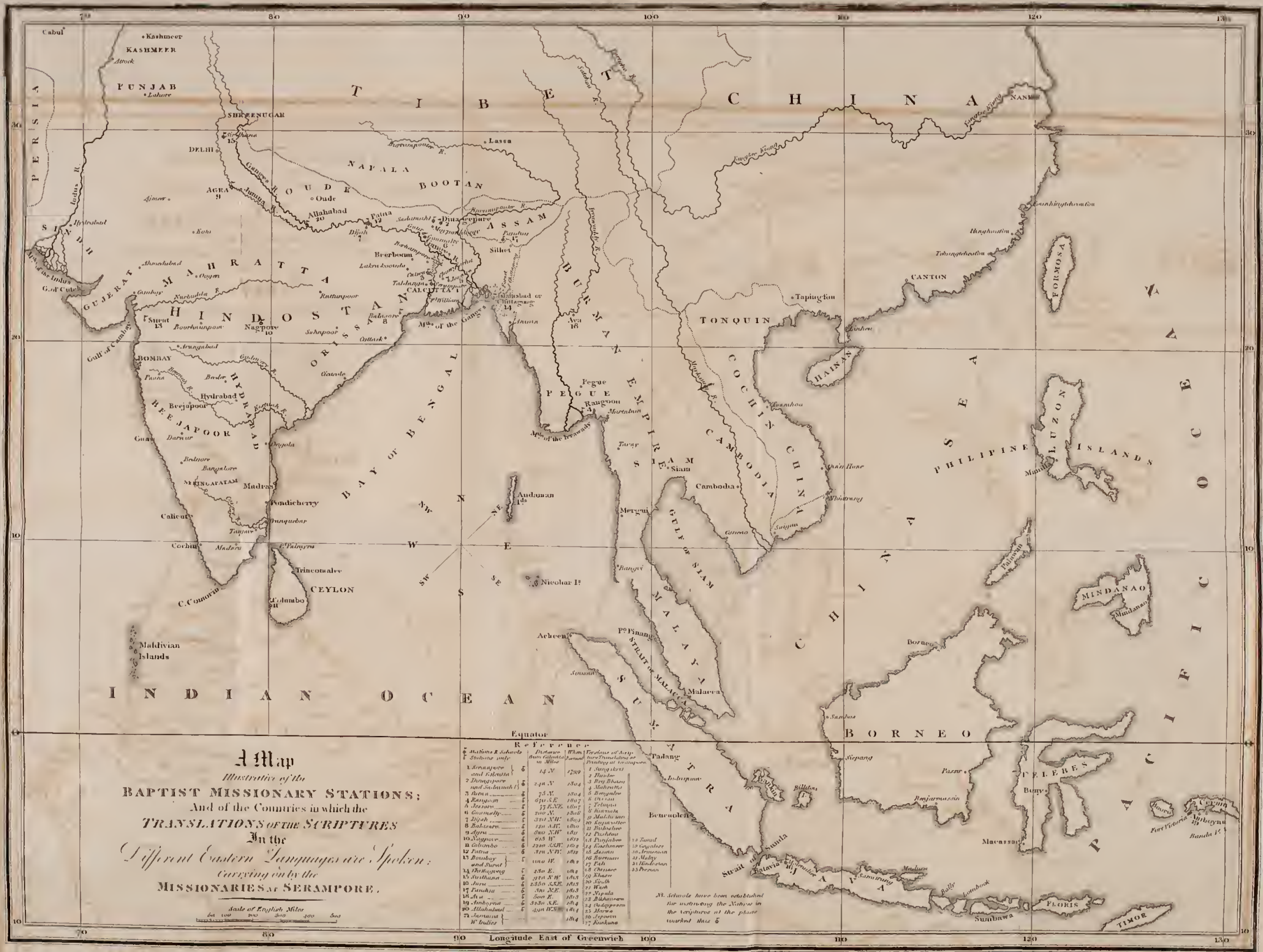
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BAPTIST MISSIONARY STATIONS;
And of the Countries in which the
TRANSLATIONS OF THE SCRIPTURES
In the
Different Eastern Languages are Spoken;
Carrying on by the
MISSIONARIES AT SERAMPORE.

Scale of English Miles
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